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CHRISTIAN NEWS FROM ISRAEL

JERUSALEM

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CHRISTIAN NEWS FROM ISRAEL

VOL. XI No. 1
APRIL 1960

EDITED BY DR. CH. WARDI

GOVERNMENT OF ISRAEL
MINISTRY FOR RELIGIOUS AFFAIRS
JERUSALEM

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CHRONICLE OF EVENTS

CHRISTMAS 1959

Christmas this year saw larger throngs of pilgrims and brighter religious ceremonies, as well as a better organization of tourist services.

Since the traditional centre of Christmas celebrations is Bethlehem, one of the characteristic features of the Season is the passage of pilgrims from Israel into Jordan, through the "Mandelbaum Gate." Nearly 1,800 Arab Christians applied for permission to cross the frontier and, although some were refused entry by the Jordan authorities, the majority were able to make their pilgrimage. For many, this was also an occasion to meet their relatives living on the other side of the border. Together with the Israelis went large groups of foreign pilgrims, as well as the consular staffs and other foreign service personnel.

The handling of such large crowds at the check-post naturally entailed certain technical difficulties. The pilgrims had to be cleared by police, customs, and health authorities. The "gate" was therefore kept open for 36 consecutive hours, the staff working in shifts. Ambulances stood ready to deal with any emergencies that might arise. The Minister for the Interior, the Mayor of Jerusalem, and the District Commissioner personally witnessed the crossing operations.

In Israel itself, the main centre of Christmas Eve ceremonies was Nazareth. The town was decorated and floodlit, and special facilities were provided for the thousands of visitors who flocked in from other parts of Israel and from overseas. A unit of hostesses and stewards was set up by the Government Tourist Corporation to conduct the foreign pilgrims. Restaurants and souvenir shops were kept open until midnight, and a special transportation service operated between Haifa and Nazareth till after midnight mass. Since Nazareth's main church (of the Annunciation) has not yet been rebuilt, the chief Latin ceremony was performed at the Church of St Joseph, where Bishop Piergiorgio Chiappero, the newly appointed Vicar-General of the Latin Patriarchate of Jerusalem, presided. The service was relayed by Kol Israel, the Israel Broadcasting Service.

In Jerusalem, midnight masses were celebrated in the churches and

chapels of the Dormition on Mount Zion, Notre-Dame de Sion, "Ratisbonne," and Terra Sancta.

At the YMCA, a united Christmas Eve carol service was held early in the evening. A service for the Protestant Community was conducted at the Scottish Memorial Church of St Andrew.

NEW MAYOR OF NAZARETH

On 28 December, a new mayor was elected by the Municipal Council of Nazareth in the person of Mr. Seif-ed-Din el Zu'abi, a former member of the Knesset and a civil servant, who was largely responsible for the settlement of the tens of thousands of refugees who had streamed into Nazareth in 1948–49. Mr. Zu'abi will be assisted by three deputies: Messrs. Nadeem Bat'hish, Mahmoud Kassem and Abdul Aziz el Zu'abi. According to an agreement reached by the members of the municipal coalition, Mr. Zu'abi, who is a Moslem, will yield the mayoralty to Mr. Bat'hish, a Roman Catholic, after two years.

The Municipal Council of Nazareth is composed of fifteen members, twelve of whom form the coalition, whilst the three Communists make up the opposition. It may be recalled that the former council had six Communist members, who made its work extremely slow and difficult.

THE PRESIDENT'S GREETINGS

On 30 December, the Heads of the Israel Christian Communities, led by their doyen, Mgr Georges Hakim, were received by President Ben-Zvi at Beth Hanassi. The President opened the reception with the following message:

"I am happy to receive you here at the President's Residence in Jerusalem, the Capital of Israel, on the Eve of New Year 1960.

"I hereupon wish to extend to you my best greetings, and likewise ask you to convey on my behalf my sincere blessings to all the members of the Christian Churches residing in Israel who are under your spiritual guidance.

"At this gathering, which has become a pleasant tradition, I notice this year a certain number of priests, recently arrived in Israel.

"I cherish the hope that they too, like the ecclesiastical dignitaries who have already lived here for several years, will succeed in becoming well acquainted with our country and the manner of its revival, in a spirit of love: thus becoming helpful in fostering friendly relations among all the residents of this country without difference of faith or nationality.

"Let me conclude by quoting the words of the Divine Poet: 'Pray for the peace of Jerusalem: They shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces'."

The Christian leaders present at the reception included:

His Exc. Mgr Georges Hakim, Greek Catholic Archbishop of Galilee;

His Grace Kyr Isidoros, Greek Orthodox Metropolitan of Nazareth;

His Exc. Mgr Piergiorgio Chiappero, Latin Vicar-General;

The Right Rev. Father Leo Rudloff, O.S.B., Abbot of the Dormition;

The Very Rev. Archimandrite Augustin, Head of the Moscow Patriarchal Mission;

The Rev. Canon H.R.A. Jones, Senior Anglican Minister;

The Rev. Father G. Manuelian, Superior of the Armenian Convents;

The Rev. Father J. Raad, Superior of the Maronite Convent in Jaffa;

The Rev. Father Basilius, Superior of the Coptic Monasteries;

The Rev. Abba Gabremariam, Superior of the Ethiopian Convent;

The Rev. Rafiq Farah, Chairman of the Evangelical Episcopal Society;

The Rev. W. Gardiner Scott, of the Church of Scotland;

The Rev. Dwight L. Baker, Secretary of the Baptist Convention;

The Rev. Magne Solheim, of the Lutheran World Federation;

The Rev. Herbert L. Minard, Secretary-General of the YMCA; and

The Rev. Per Faye-Hansen, of the Scandinavian Seamen's Church in Haifa.

BRITISH AND AMERICAN BIBLE SOCIETIES PUBLISH HEBREW BIBLES IN ISRAEL

On 30 December, the first copies of two Bibles in Hebrew—one containing the New Testament—published in Israel on behalf of the British and American Bible Societies, were presented to President Ben-Zvi by the Rev. Magne Solheim, at a reception for the Heads of the Christian Communities. The text of this edition was prepared by Dr. Norman H. Snaith, Principal and Old Testament and Hebrew Tutor of Wesley College, Leeds. It is based on the originals of Spanish-Hebrew manuscripts in the British Museum, especially Or. 2625-7 and Or. 2375, together with the Shem-Tob Manuscript which was in the library of the late David Sassoon. The editor of this new text maintains that these first-hand manuscripts represent the true Ben-Asher tradition. Dr. Snaith's text is close to that of the third edition of the Kittel Bible, prepared by Professor Paul Kahle on the basis of the Leningrad manuscripts. The New Testament translation is that of Isaac Salkinson, edited by David Ginsburg.

The British and Foreign Bible Society (founded in 1804) and the American Bible Society (founded in 1816) have been distributing copies of the Bible in this country since the early nineteenth century. The British Society has translated the Bible, in whole or in part, into 853 languages; and the two societies are now circulating copies of the Bible in more than 1,100 languages.

ARAB MADE ARCHBISHOP IN GREEK ORTHODOX CHURCH OF JERUSALEM

On 2 January, information reached the Ministry for Religious Affairs to the effect that the Rev. Archimandrite Simon Garfeh, Superior of the Greek Orthodox churches and monasteries of Acre and Haifa, had been appointed Archbishop of Jerasa. When consecrated, he will be made a member of the Holy Synod of the Greek Orthodox Church of Jerusalem.

Archbishop Simon became a monk in 1924, and in 1941 he was promoted to the rank of archimandrite. During the last year, he has served as President of the Greek Ecclesiastical Court of Acre and Haifa.

PILGRIMAGES OF EASTERN COMMUNITIES

On 6 January (24 December, old style), a further 1,700 Orthodox pilgrims, mostly from Galilee, crossed to Bethlehem. Some 180 applicants, including 70 Soviet citizens (mainly aged nuns and members of the Moscow Patriarchal Mission) were refused entry by Jordan.

On 18 January, "Operation Christmas Crossing" was accomplished when 562 Israel Armenians entered Jordan to celebrate Christmas in accordance with their own calendar.

MESSAGE OF BISHOP DIBELIUS TO MR. BEN-GURION

On 9 January, the Right Rev. Otto Dibelius, Bishop of Berlin-Brandenburg and Chairman of the Council of the Evangelical Church in Germany, sent a telegram to the Prime Minister, Mr. David Ben-Gurion, conveying the sense of shock and profound disgust of the Evangelical Church in Germany evoked by the recent antisemitic manifestations. The Bishop also asked leave to place 100,000 D.M. at the disposal of needy immigrants in Israel. In his reply, Mr. Ben-Gurion expressed his certainty that this message would "strengthen the forces that are fighting against the revival of this evil."

Bishop Otto Dibelius, who is renowned for his opposition to both Nazism and Communism, is one of those unconventional Lutherans who assert

that it is the right of a Christian to disobey a patently evil secular authority. Although "brought up on the traditional interpretation of Romans, Chapter 13, that the Authorities are appointed by God and that it is therefore the duty of a Christian to be subject to the Authorities," he was "forced to change" his interpretation when it became known that, under the Hitler regime, people considered "not fit to live" were being poisoned in gas chambers. Romans 13 was still valid, but a dictatorship like that of the Nazis did not fall into the category of "Authority".

VISIT OF PRESIDENT OF THE NATIONAL COUNCIL OF CHURCHES

On 11 January, the Rev. Dr. Edwin T. Dahlberg, President of the National Council of the Churches of Christ in the United States of America, arrived in Israel for a short visit. While in Jerusalem, he called on the Chief Rabbi and met the Government's Counsellor on Christian Affairs. Dr. Dahlberg was on his way home from a tour of the U.S. military bases in the Pacific, which he visited on the occasion of the Christian Holidays, as the spiritual envoy of the Protestant and Orthodox Churches, which are members of the National Council. In the course of his travels, he also visited the refugee camps in Hong Kong, India, Pakistan, Jordan, and Lebanon, where welfare work has been organized by the Council.

GREEK CATHOLIC ARCHBISHOP OF GALILEE RECEIVED BY PRIME MINISTER

On 12 January, His Exc. Mgr Georges Hakim, Greek Catholic Archbishop of Acre, Haifa and Galilee, was received by the Prime Minister, Mr. Ben-Gurion. The Archbishop spoke to the Prime Minister on the problems of his Community and submitted a request on behalf of his own, as well as of the Greek Orthodox and Latin Communities, to the effect that a larger number of Israel Christians be permitted to cross into Jordan for Christmas and Easter. Mr. Ben-Gurion promised a sympathetic consideration of the matter.

FRENCH AMBASSADOR VISITS RABBI TOLEDANO

On 13 January, the new Ambassador of France to Israel, Monsieur Jean A. A. Bourdeillette, paid a courtesy visit to the Minister for Religious Affairs, Rabbi Toledano.

In the course of his conversation with the Minister, the Ambassador expressed his satisfaction at the widespread use of the French language in this country and stressed the common aspects of Jewish and French

culture. He was pleasantly surprised to learn that a review in French is published by the Ministry. He also noted the good relations prevailing between the French clergy and the people and Government of Israel.

Upon taking leave, the Ambassador was presented by the Minister with a Hebrew Bible.

GREEK ORTHODOX MONASTERIES TO BE RESTORED TO PATRIARCHATE

On 25 January, His Beatitude Kyr Benedictos, Greek Orthodox Patriarch of Jerusalem, paid a visit to His Exc. Rabbi Toledano, Minister for Religious Affairs. In the course of this meeting, Rabbi Toledano informed the Patriarch that the Monastery on Mt Zion and the Monastery of the Cross—both of which have been occupied by the military since 1948—will be restored to the Patriarchate. A special committee has been appointed to study claims and damages.

The restitution of the Monastery on Mt Zion will permit the reconsecration of the chapel, situated on the ground floor, in order that it may be opened for public worship. The historic Church of the Cross has already been in use for several years. (The feast of the church falls on the third Sunday of the Great Fast.) Now the entire monastery will be taken over by the monks, to be repaired and reconditioned. (For a short history of the monastery, see pp. 20-25.)

MINISTRY FOR EDUCATION ENDORSES RECOMMENDATIONS OF INTER-FAITH COMMITTEE

On 3 February, a list of recommendations submitted by the Committee for Inter-Faith Understanding in Israel and the World was published by the Director-General of the Ministry for Education and Culture in his bulletin of instructions, which is addressed to all educational institutions. The following are some of the Committee's recommendations:

a) Lectures and discussions on the history of relations between Jews and members of other religions should be incorporated in conventions of school and kindergarten teachers and supervisors, as well as in meetings of pedagogical councils. A staff of select lecturers is ready to serve the Committee in this programme.

b) Teachers of history, literature, and other subjects which include topics dealing with inter-religious relations, should present the material in a manner that will clarify the Jewish and general social backgrounds of these inter-relationships.

c) It is most important that educators work for the spread of understanding and tolerance among parents as well, through lectures and group discussions or through personal interviews, as the situation requires.

The Director-General urged "supervisors, directors, teachers and local authorities . . . to take note of these recommendations and to follow them, independently or under the Committee's guidance".

APPEAL BY GREEK THEOLOGIAN TO OMIT ANTI-JEWISH PRAYERS

On 12 February, the Ministry for Religious Affairs was informed of an appeal made by Professor Hamilcar Alivizatos, of the Theological School of Athens University, that all anti-Jewish passages in the Greek Orthodox liturgy be removed immediately. Phrases and expressions inspiring "hatred against the Jews" are mainly to be found in two hymns ("Paraklitiki" and "Triodion") sung during the Holy Week preceding Easter. Professor Alivizatos suggested that the revision be made on the initiative of the Oecumenical Patriarch.

When requested by the Ministry to express an opinion on the proposal, the Authorities of the Greek Orthodox Church here, and especially the Patriarch of Jerusalem, stated that the proposal was generally viewed with favour: for the above passages do not reflect the spirit of genuine Christianity and are not even very ancient. A decision in the matter, however, would probably have to be made by a Synod of the Orthodox Churches. The above-mentioned hymns, in fact, are in use not only in the Greek, but also in the Arab, Rumanian and Slav Churches.

COMMEMORATION OF PROFESSOR FLEMMING FRIIS HVIDBERG

On 21 February, a commemoration took place in Jerusalem of the late Flemming Friis Hvidberg, Professor of Old Testament at the University of Copenhagen and a member of the Danish Parliament until 1959. Professor Hvidberg died a year ago in the Old City of Jerusalem while studying the fragments of the Dead Sea Scrolls kept at the Rockefeller Museum. He had intended to visit Israel, to which he was bound by ties of affection and where many friends awaited him.

Rev. Anker Gjerding, a former student of Professor Hvidberg, in a letter to the editor of this paper, evoked the professor's warm and inspiring personality as well as his indefatigable activity as pastor, teacher, Member of Parliament and Minister of Education. A glowing tribute was also paid

to his work in the underground movement during the war, and to his endeavours as Chairman (since 1957) of the Danish-Israel Society.

Professor Hvidberg was the author of a large number of books and articles on biblical subjects and Danish Church history, including "A History of the Israelite Religion" (1943), and a critical edition (1942), with notes, of the Authorized Translation of the Old Testament into Danish.

VISIT OF FATHER VINCENT S. KEARNEY S.J.

On 21 February, the Rev. Father Vincent S. Kearney, S.J., member of the editorial staff of "America," the New York Catholic weekly published by the Jesuit Fathers, arrived in Israel. Father Kearney, who had been here in 1952, was pleasantly surprised by the changes he noted in the country, and expressed particular satisfaction at the relations between Jews and Christians here. He thought that the new Nazareth housing project for Arabs was an encouraging example of how Jews, Christians, and Moslems could work together in harmony.

FEAST OF QIDANE MEHRET

On 23 February, the Ethiopian Community in the Holy Land celebrated the Feast of Qidane Mehret in the church of their convent Debre Gennet, which is situated in the Jewish part of Jerusalem. The ceremony was conducted by His Grace Abba Philippos, Ethiopian Bishop in Jerusalem, who crossed into Israel for the occasion. Present were members of the staff of the Ethiopian Consulate, officials of the Ministry for Religious Affairs, a large group of Ethiopian students of the Hebrew University, and other guests and visitors. After the ceremony, a small reception was held at the Convent, in the course of which the Israel Counsellor on Christian Affairs welcomed the students to his country and addressed them on the historical significance of the latest developments in the Church of Ethiopia.

AT THE ISRAEL-AMERICAN INSTITUTE OF BIBLICAL STUDIES

On 23 February, the second semester of studies commenced at the Israel-American Institute of Biblical Studies in Jerusalem. The present course is attended by twelve American students from nine different states, representing the Methodist, Baptist, Presbyterian, Mennonite and Evangelical Free Churches. The group is headed by Mr. Howard Blandau, a psychologist from Pennsylvania. The curriculum includes Hebrew, Biblical Archaeology, History of Jewish Thought, and Church History of the Holy

Land. A course on pastoral problems, now conducted by Mr. Blandau, will later be continued by the Rev. Harold DeVries, of the Wynetko Bible Church, Ill. The week-ends are devoted to practical archaeological work and tours of the country.

PATRIARCH OF JERUSALEM CELEBRATES FEAST OF MOSCOW PATRIARCH

On 25 February, the Day of St Alexis, Metropolitan of Moscow (died 1378), a ceremony was held in the Russian church of the Holy Trinity in Jerusalem, in honour of Kyr Alexis, the present Patriarch of Moscow and All Russia. The liturgy was performed by His Beatitude Kyr Benedictos I, Greek Orthodox Patriarch of Jerusalem, who was assisted by Kyr Athenagoras, Archbishop of Sebastia, Kyr Isidoros, Metropolitan of Nazareth, Archimandrite Augustin, Head of the Russian Ecclesiastical Mission of Jerusalem, and a large number of Greek, Russian, and Arab Orthodox priests. Among those present at the ceremony were the Ambassador of the U.S.S.R., the Minister of Poland, the Greek Diplomatic Representative, prominent members of the various Christian Churches in the country, and Government officials. The service was followed by a reception held at the Russian Ecclesiastical Mission.

SWEDISH THEOLOGICAL BOOKS FOR THE HEBREW UNIVERSITY

On 25 February, a collection of some two hundred volumes was handed over by His Exc. Mr. Osten Lundborg, the Swedish Ambassador in Israel, to the Jewish National and University Library, as a gift from the Swedish Institute of Cultural Relations with Foreign Countries. Besides Swedish classics and reference books on Sweden, the collection contains important theological encyclopedias and periodicals, as well as major works by distinguished Swedish thinkers on the Jewish and Christian religions.

In making the presentation, the Ambassador stated that the purpose of the gift is to help Israelis acquaint themselves with Swedish culture and theological research. In his reply, Professor Bachi, the pro-Rector of the University, said that the gift was considered a token of the friendship of a free and democratic country, "for which we, in Israel, have the deepest respect and admiration." The books were accepted on behalf of the library by its director, Dr. C. Wormann, who stressed their importance for both teaching and research purposes, and expressed the hope that they would strengthen still further the ties between Swedish and Israel scholars.

NEW ORTHODOX ARCHBISHOP OF TIBERIAS

On 26 February, the Greek Orthodox Patriarchate of Jerusalem announced the consecration of Archimandrite Anatolios Georgiadis as Archbishop of Tiberias, in succession to Kyr Benedictos, who had been elected Patriarch in 1958. The ceremony of consecration took place in Athens, where the new Archbishop is serving as Exarch of the Greek Orthodox Patriarch of Jerusalem. It may be recalled that, with the exception of the metropolis of Nazareth, all archbishoprics of the Greek Orthodox Church of Jerusalem are at present titular.

BAPTIST COMMUNITY IN CANA OF GALILEE

On 28 February, a Baptist Sunday School and Oratory was dedicated in Cana of Galilee in a ceremony which was attended by some 400 members and guests of the Baptist Congregation of Nazareth. The new edifice, built according to the design of the architect Serouji, will also house the Summer Vacation Bible School for the children of the village. Kafr Cana, which was recently granted the status of a local council, has a population of 3,500 souls, two-thirds of whom are Moslems and one-third Christians.

A GUEST FROM THE NETHERLANDS

On 2 March, the Rev. Dr. K.H.E. Gravemeijer, a former President of the Synod of the "Hervormd Kerk" in the Netherlands, arrived in Israel for a four-week stay. He visited the representatives of the Dutch Reformed Church in Jerusalem, Jaffa, Tiberias and Nazareth. He also made an extensive tour of the country, accompanied by the Rev. J. Blum, Representative of the American Messianic Fellowship in Israel. While in Jerusalem, the Rev. Gravemeijer met the Counsellor on Christian Affairs, and other senior Government officials.

Dr. Gravemeijer, who is an old Zionist and a subscriber to Israel Bonds, had been here twice before and he was happy to see the progress achieved. He believes that the political reconstruction may bring about a spiritual regeneration, which no doubt will benefit the Church as well.

The Church, he thinks, cannot exist without a vital and inspiring Judaism; and the Church should remain in close touch with this regenerated Judaism, engaging in a "religious conversation" which would help to deepen the spiritual consciousness of both Jews and Christians.

NEW PRESIDENTS OF THE GREEK ORTHODOX ECCLESIASTICAL COURTS

On 14 March, the Ministry for Religious Affairs was informed by the Greek Orthodox Patriarchate of Jerusalem that, according to a decision taken by the Holy Synod, the Rev. Archimandrite Chrysanthos Limberis, Superior of the Monastery and Church of Jaffa, and the Rev. Methodios Liveris, Superior of the Monastery and Church in Acre, have been appointed Presidents of the Greek Orthodox Ecclesiastical Courts of the First Instance in their respective cities. The Greek Orthodox Church of Jerusalem maintains in Israel three Courts of the First Instance and a Court of Appeal in Jerusalem.

DR. BILLY GRAHAM IN ISRAEL

On 17 March, Dr. Billy Graham, the well-known Evangelist from the United States, arrived in Israel after a tour of African and Middle Eastern countries. He was welcomed at the Mandelbaum Gate by representatives of the United Christian Council of Israel and by two senior Government officials. Dr. Graham came to Israel mainly to see the country and the achievements of the new state, which he views from a biblical and prophetic perspective; but he also delivered messages in Nazareth, Haifa, Jerusalem and Tel Aviv-Jaffa, where he drew large crowds of listeners. While in Jerusalem, he was received by the President and the Minister for Religious Affairs, and was the guest of honour at a luncheon given by the Minister for Foreign Affairs.

THE FEAST OF ST JOSEPH

On 19 March, the Day of St Joseph, a high mass was celebrated at the "Workshop" in Nazareth by His Paternity, the Most Rev. Father Alfredo Polidori, Custos of the Holy Land. The Custos, accompanied by a large number of Franciscan Fathers, had come from the Old City for the occasion. Among those present at the ceremony were the Minister for Foreign Affairs of Panama and Señora Miguel J. Moreno.

In Jaffa, the Day was solemnized by a mass in the parish church and a performance by the pupils at the school of St Joseph. Following the performance, His Exc. Monsieur Jean A. A. Bourdeillette, the Ambassador of France, delivered an address to the pupils on the cultural and spiritual bonds between France and Israel. The school of St Joseph in Jaffa, where French, Hebrew, and Arabic are taught, offers tuition to some five hundred pupils, of whom half are Jewish.

On 31 March, a preview of woodcuts by Jacob Steinhardt on biblical subjects was held in Jerusalem for a limited circle of the artists' friends. On display were black-and-white and coloured xylographs depicting patriarchs, prophets, kings, and other biblical personages. There were also two sets of woodcuts illustrating the Book of Ruth and the Book of Jonah.

It may be recalled that Mr. Steinhardt was recently awarded, at the Twenty-ninth International Biennial Art Exhibition in Venice, the prize of the International Institute of Liturgical Art for his "Jeremiah" (see below). Mr. Steinhardt had also received the First International Prize for woodcuts at the Biennial of São Paulo in 1955.

IN MEMORIAM

MGR ANTONIO VERGANI

Vicar-General of the Latin Patriarch of Jerusalem

On 6 April 1960, Mgr Antonio Vergani died in Nazareth. Though he had suffered from a heart disease for the last few years, cancer caused his death. In him the Church has lost a fine priest and capable administrator, and the State of Israel a critical and unbiased friend.

It is too early to set in perspective the full scope of his activities and accomplishments. But the present writer, having been privileged to work with him since the inception of the State, does not hesitate to affirm that Mgr Vergani's contribution to the shaping of relations between the Catholic Church and the Government of Israel was of the greatest importance. Owing to his practical sense, his good will, and his sympathy with idealistic endeavour, Mgr Vergani was able to realize two major aims: to guard the interests of the Church, and to create an atmosphere of trust and friendship between the Church and the Israel Government.

The emergence of the State of Israel not only induced bewilderment in the minds of the Christian clergy resident within its borders, it also caused an upheaval in the economic structure of their religious institutions. For suddenly these institutions were swept into the dynamic flow of the new national economy: the supply of cheap labour ceased; a battery of foreign currency regulations emerged; there were new taxes to be faced and fought; Church properties to be reclaimed from the military authorities; reparations to be claimed and collected. To meet these difficulties, Mgr Vergani deployed an indefatigable energy which resulted in the realignment of the economic activities of Church institutions with the new economic and juridical realities. In the pursuit of this aim he had to struggle, to quarrel, to fight—but he obtained full satisfaction from the Government without arousing anger or resentment. Rather did he gain respect and friendship for himself and his Church.

This success sprang from a nice appreciation of the good will he encountered; and if he was uncompromising in his demands, he was also generous in his expressions of praise and gratitude. Furthermore, he felt

the moral pulse of the new State, and conveyed his understanding to his superiors and fellow-priests.

Mgr Vergani should also be mentioned as one of the initiators of this journal. Realizing the damage caused by tendentious and irresponsible reports, he helped the present writer, in 1949, to found and edit "Christian News from Israel", of which he was a constant adviser and contributor.

Due to the precarious state of his health, Mgr Vergani was unable to meet with this writer during the last months of his life. But he often sent messages in which he described the future in brighter terms. He knew that his life had not been in vain, and he felt especially comforted by the developments which accompanied and followed the ascent of Pope John XXIII.

THE ANCIENT HARBOUR OF ASHDOD

by M. Dothan
Department of Antiquities

Along the coast of Israel runs the ancient *Via Maris,* once the connecting highway between Egypt and Mesopotamia. Tells and ruins along the road mark the passage of invaders and conquerors from time immemorial; and Raphiah, Gaza, Ashkelon and Ashdod are mentioned in the annals of the pharaohs of Egypt and the kings of Assyria. When the Philistines captured these towns, in the early twelfth century B.C.E., Ashdod was a Canaanite city-state of considerable importance on the southern coast. Today its ruins can be seen at Tell er-Ras, in the village of Isdud, some four and a half kilometres inland. Since we know that Ashdod had extensive commercial relations with the Phoenician coast and the Aegean, the question naturally arises: where was the harbour of Ashdod?

Some of the cities on the *Via Maris* had natural harbours. Others, situated on river estuaries, were served by inland river ports, and Ashdod seems to have been one of these. Its harbour, from the eighth century B.C.E. onward, was probably a site called *Ashdod Yam* in an inscription of King Sargon II of Assyria, who had conquered it. Today the site is

again called Ashdod Yam, though in Hellenistic times it was known as *Azotos Paralia.*

The site of the harbour of the second millennium B.C.E., however, had not yet been identified. It was with this in mind that an expedition directed by the author began digging, in September 1959, at Tell Mor (Kheidar), about one kilometre from the seashore, on the northern bank of Nahal Lachish (Sukreir). This site covers an area of some six dunams, and rises about eighteen metres above its surroundings (Pl. I/1). The tell is cone-shaped as a result of the erosion which destroyed part of the ancient settlement. From a stratigraphical point of view, there have been twelve main periods in the history of the settlement, which was first occupied at the end of the seventeenth century B.C.E. Pottery which has been found, at a depth of seven metres, permits the inference that the site was already settled during the last phase of Hyksos rule in Palestine; i.e., at the end of the seventeenth or the beginning of the sixteenth century B.C.E. Somewhat higher, in the same section (stratum XI), the remains of the floor of a "high place" or sanctuary were discovered. So far, horns of *Dama mesopotamica* have been found there, surrounded by votive vessels (Pl. I/2, 3). These finds date from the sixteenth century B.C.E., and closely resemble artefacts discovered in Megiddo, Nahariya, Byblos, and Ugarit; they point to a cultural and religious uniformity which prevailed during that period in Egyptian-dominated Canaan. The "high place" was apparently still in use in the fifteenth century B.C.E. (stratum X).

A fortress, unearthed in the stratum above (IX), belongs to the Late Canaanite II Period, when the eighteenth Egyptian dynasty ruled in Canaan. The storerooms of the fortress are of sun-dried brick, and they contain many fragments of jars. From the el-Amarna letters it is clear that Canaan had close commercial relations with Cyprus and the Phoenician coast. It is not surprising, therefore, that many Cypriote pottery vessels were found at Tell Mor, in strata IX and VIII. These were discovered not only in the buildings, but also in a rich tomb of the same period. The tomb was excavated on the eastern slope of Tell Mor, and it consists of two stone slabs which form a gable (Pl. II/3). The skeleton was discovered stretched out between the slabs, with pottery vessels around its head and feet. A fine bronze dagger lay near the skull (Pl. II/2). The method of burial indicates that this was the grave of a prominent personage, probably Phoenician or Cypriote. The town flourished in the fourteenth century B.C.E., and after its destruction a smaller settlement (stratum VIII) took its place.

Stratum VII yielded important finds. A layer of debris, one to one and a half metres deep, points to a systematic and total destruction. The town, once destroyed, was not occupied again for a generation or two; and up to the time of writing, little in the way of buildings has been unearthed. The pottery which has been found seems to indicate that the destruction took place at the end of the thirteenth century B.C.E.; i.e., during the period of attacks on insurgent Canaanite towns made by one of the pharaohs, perhaps Merneptah. At any rate, it is reasonable to assume that the conquerors were not Philistines, since none of their characteristic pottery has appeared in the next stratum (VI).

Strata IV and III belong mainly to the eleventh and tenth centuries B.C.E., a period of continuous struggle between Israelites and Philistines. This hostility began in the time of the Judges, and continued through the period of Saul and the United Monarchy. At that time Tell Mor was probably held by the Philistines, and was part of Ashdod, to which the Holy Ark was brought after the Battle of Aphek (I Samuel 5:1–5), and which was then the seat of a Philistine *seren*. Mud-brick buildings have been unearthed in the excavated section of the tell, and objects characteristic of this period have been found on their floors, and in the grain silos in their courtyards (Pl. III/2, 3, 4). One of these, an iron tool presumably used in agriculture, is one of the earliest iron artefacts so far discovered in this country. The southern part of the tell has also yielded the remains of a large construction, apparently a citadel, destroyed together with the other buildings of these strata in the early tenth century B.C.E. It may well be that Tell Mor was destroyed by one of the pharaohs of that time. As a result of repeated Egyptian campaigns, many Palestinian towns were laid waste, and the period of prosperity of the United Monarchy came to an end. Today, a thick layer of ashes (stratum III) testifies to the major conflagration which ended that period.

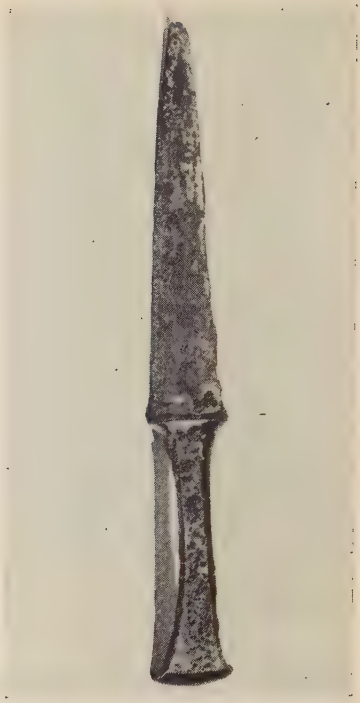
At the apex of the tell, on top of the settlement destroyed in the tenth century B.C.E., were fragments of thick walls which had formed part of a fortress commanding the area. The fortress may date from the eighth century B.C.E., and it is conceivable that King Uzziah, who "built cities about Ashdod . . ." (2 Chronicles 26:6), ordered its construction. We do not know when the fortress was destroyed; but since there were no finds from the seventh and sixth centuries B.C.E., we can reasonably assign this destruction to the end of the eighth century B.C.E., when Sargon II of Assyria conquered, *inter alia*, Ashdod and Ashdod Yam, which is only two kilometres south of Tell Mor.

1. General view of Tell Mor.

2. Chalices from sanctuary, Late Bronze I (Canaanite) period.

3. Votive vessels from Late Bronze I period, found around horns of Dama mesopotamica.

1. Head of a Cypriote zoomorphic vessel, Late Bronze II period.



2. Bronze dagger found in Late Bronze II burial.

3. Late Bronze II tomb.

PLATE II

1

2

3

1. An Egyptian scarab from the XIXth dynasty.

2. Philistine painted pottery vessel.

3. Painted vessel, Early Iron (Israelite) period.

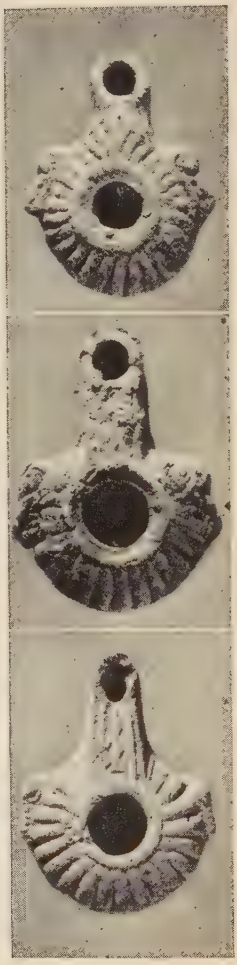
4. Pilgrim flasks, Early Iron period.

4

1. Hellenistic purple dye installations.

2. Rhodian amphora.

3. Heap of murex shells found in well.



4. Hellenistic lamps.

PLATE IV

We then have a hiatus of some four hundred years, for the tell remained uninhabited until the Hellenistic period (the end of the fourth century B.C.E.). At that time, Ashdod was one of the independent coastal cities, and Tell Mor undoubtedly belonged to it. Up to now we have found evidence of occupation during the Hellenistic period only on the slopes of the tell. A well and two plastered basins have been discovered, all of which were used in the preparation of purple dye (Pl. IV/1). In the well were thousands of murex shells (Pl. IV/3), together with hundreds of vessels (Pl. IV/4). Why the vessels were dropped into the well we cannot say; perhaps the practice had some ritual significance. In any case, we are the beneficiaries, because we found in the well two Rhodian amphorae (Pl. IV/2), whose dates tell us that the purple dye industry at Tell Mor flourished between the beginning of the fourth century and the end of the second century B.C.E. The handles of the amphorae bear the seal-impressions of the high priests of Rhodes (as well as those of their makers), and therefore yield a fairly precise date. We know from several sources that in that period the preparation of purple dye was an important industry along the coast of Palestine and Phoenicia. The dye, extracted in small quantities from huge numbers of murex shells, and therefore highly prized, was reserved for the use of royal and influential personages.

The coastal towns of Hellenistic times, Ashdod among them, were dealt a severe blow when Judas Maccabaeus vanquished the Greeks in 165 B.C.E.; a victory which probably spelled the end of the dye industry in that region. The tell was gradually abandoned, and only occasionally did farmers build shelters on its slopes.

The results of the excavations thus show that Tell Mor served as an inland harbour for some large city nearby. Judging from its geographical position, this city appears to have been Ashdod. Jetties were not yet in use in the second millennium B.C.E., and the river mouths were used as anchorages, especially where there were no natural bays. Nahal Lachish has a perennial flow up to four kilometres inland from its mouth, despite the numerous borings which have tended to diminish its water level. This river was surely not always as shallow as it is now; nor was its mouth so silted up by sand dunes, the mark of centuries of neglect. The inland anchorage at Tell Mor played its part in the exchange of goods between Ashdod and the Aegean during the second millennium B.C.E.; and at the end of the eighth century B.C.E., the port of Ashdod was moved to Ashdod Yam, on the seashore proper.

THE MONASTERY OF THE CROSS IN JERUSALEM

by Ch. Wardi

Famous churches and monasteries "of the Cross" can be found at all times and in all parts of the Christian Oecumene. There is only one Monastery of the Cross, however, which "was built on the very place where the tree grew from which the life-bearing cross was made." With regard to this tree, two profoundly significant legends have come down to us, whose mythical quality makes historical criticism appear pale and irrelevant. One of them carries us back to the time of Adam. Realizing that his last hour was approaching, the Patriarch asked for a twig from the Tree of Knowledge to be brought to him, and when this was done, he placed it in his mouth and died. His children, unable to extricate it from

between his jaws, buried their father together with the twig, which grew into a new tree (of Knowledge!). Imprisoned in the tree, however, remained the skull of Adam; and thus, when the fullness of time was achieved, it was drenched with the blood of Christ. The second legend attributes the planting of the tree to Father Lot. To learn whether his act of incest would be forgiven, Lot planted a pine, a cedar and a cypress on the very place where he had committed his sin. As a sign that he was pardoned, the three saplings joined together and grew up as a single prodigious tree. Centuries passed, and eventually the tree was felled by King Solomon to be used in the building of the Temple; but it proved unsuitable and was abandoned outside the holy precinct, to serve as a bench for weary pilgrims. Out of this trunk, after many generations, the cross was made on which Jesus was crucified.[1] On such a venerable place, only an august personage could have built a church or monastery; and in fact tradition speaks of St Helen, and of King Vakhtang Gorgosal, a fifth century ruler of Georgia. King Vakhtang is said to have built it on a plot granted by Constantine the Great to King Mirian, who after his conversion to Christianity made a pilgrimage to Jerusalem, and on the way paid a visit to the Emperor.[2]

Modern historical speculation prefers a later date: the time of Justinian, or of Heraclius, or even of Constantine Monomachus. The latter must have been, however, the date of a restoration; for in the eleventh century it was hardly possible to found new Christian institutions in Palestine. A probable date is the year of Heraclius' visit to Jerusalem after his victory over Persia (c. 630), when the return of the True Cross from its Persian captivity may have demanded a birthplace for the tree from which the cross was made.

From several Georgian inscriptions of the eleventh century, we learn that between 1038 and 1057 a Georgian monk named Prokhoré built (or completely rebuilt) the Church and the Monastery of the Holy Cross.

[1] The oldest known source in which the first legend appears is Ernoul's *Citez de Ihérusalem,* written in approximately 1231; the oldest known source of the second legend is about 130 years older. From the fact that none of the above sources dates from before the Crusades, the conclusion has been drawn that neither legend is older than the Crusades. (See: R. Janin, *Les Géorgiens à Jérusalem,* in Echos d'Orient, Tome XVI, 1913).

[2] In this tradition, clearly, the essential point is the *donatio Constantini;* which cannot but recall a similar donation claimed by the Abyssinian legend with regard to the Monastery *Deir es-Sultan.* In the latter legend, however, Constantine only reconfirmed a donation originally made by King Solomon.

We also learn from these documents that the venture had been undertaken at the order of the blessed Euthymius, Superior of the Iberian Monastery on Mt Athos, and was carried out with the moral and material support of King Bagrat IV (1027–1072) and his mother Mariam, as well as of the Georgian monastic brotherhoods of Antioch, Sinai and Jerusalem.[1] This was the time of the Egyptian Caliph Mustansir (1034-1094), when the Byzantine Emperors Michael IV the Paphlagonian (1034–1041) and Constantine IX Monomachus (1042–1055) were busy rebuilding the Church of the Holy Sepulcre and the other churches in Palestine destroyed by al-Hakem in 1009. In this fervour of Orthodox activity the Georgian Royalty and Church took a keen interest, endeavouring to consolidate their position in the Holy City. For their connections with the Holy Land were of very old standing. The Bagratid dynasty claimed Davidic origin; the Church considered St Andrew to be its founder. Georgia was probably marking by that time the thousandth anniversary of its Christian beginnings. Iberian monasteries had already been built in Palestine in the fifth century. Georgian pilgrimages were frequent. Georgians were to be found in some of the most sacred shrines of the Holy City. In particular, they were attached to the shrine that was most intimately connected with the Cross: Mt Golgotha. Was it not natural, then, that they should now aim to establish their Jerusalem headquarters in a monastery built on the birth-place of the Cross? Indeed, this monastery became the centre of Georgian religious and cultural activity in this country. Its superior was the superior of Mt Golgotha. He was appointed directly by the king, and through him the king communicated with the Patriarch of Jerusalem. He supervised all Georgian property and religious personnel in the Holy Land.

It is doubtful whether the Crusaders left the Georgians on Mt Golgotha; but they did leave them in possession of the Monastery of the Cross. Georgia, at that time, was becoming an important factor in international politics. Her King David II (1089–1125), in fact, contrived not only to drive out the Turks who had overrun his country after the battle of Manzickert (1071), but also to annex Northern Armenia and thus to found Great Georgia. His successors continued his work, and the Georgian State reached its days of greatest glory under the famous "Queen of Queens," Thamar (1184–1212). Those were, naturally, times of great prosperity for the Monastery of the Cross. True, in 1184 King Baldwin IV deprived

[1] Александръ Цагарелли, Памятники Грузинской Старины въ Святой Землѣ и на Синаѣ. [Православный Палестинскій Сборникъ, Том IV, Выпускъ Первый]. С.-Петербургъ, 1888.

its residents of the fruits of their adjacent vineyard. Was this unfriendly act related to the "neutralist" policy of Queen Thamar? For the latter, not unlike the Byzantine Emperor, pursued a policy of understanding with Saladin and his sons. As a result, when Jerusalem fell in 1187, the situation of the Georgians in the Holy City only improved. It was at that time that Georgian pilgrims obtained those rights and privileges that were to remain their prerogative until the seventeenth century. It was also at that time that Shota Rustaveli, Georgia's greatest poet, came to the Monastery as Queen Thamar's envoy. He brought rich donations from the Queen, and had the church decorated with beautiful paintings. According to a tradition echoed by several modern writers, the famous author of "Panther Skin" settled in Jerusalem as a monk, and found his last resting-place in the Monastery of the Cross.[1]

Throughout the thirteenth century, Georgian importance in Jerusalem continued to be considerable. This was, at first, the result of the prestige which the Georgian State enjoyed in the Middle East; but later, paradoxically enough, it was rather in connection with its political decline. For, reduced by the Mongols to the rank of auxiliaries, Georgian troops were forced to fight side by side with the Mongols against the Mamelukes, and they soon made a name for themselves for bravery and ruthlessness. Perhaps as a reprisal against this association with the Mongols (together with whom they were urging the Pope and the Christian powers to set on foot a crusade), the Moslems in Jerusalem seized the Monastery in the latter part of the century and made it into a mosque. It was restored, however, in 1305, owing to the good offices of the Byzantine Emperor Andronicus II; but the seizure constituted a dangerous precedent.

In the fourteenth and fifteenth centuries, the Georgians were the most influential community in the Holy Land. They were then on good terms with the Egyptian Mamelukes, many of whom also hailed from the Caucasus. As chief representatives (and defenders) of Orthodoxy in the country, they occupied many of the most important monasteries, and Holy Cross was their administrative and spiritual centre. It was richly endowed and well supported; it possessed vast properties, in both Palestine and Georgia. Numerous writers, translators, copyists and illuminators assiduously worked behind its thick walls. Some of their beautiful manuscripts

[1] H. C. Luke, *Anatolica,* Ch. 10.
Gregory Peradze, *An account of the Georgian Monks and Monasteries in Palestine.* (in *Georgica* 1937).

may still be admired in the library of the Greek Orthodox Patriarchate of Jerusalem.

At the end of the fifteenth century, and especially after the Turkish conquest of Jerusalem in 1517, the status of the Georgians in the Holy Land began to decline. Their political power was on the wane; their kingdom had split into several principalities, continuously warring against each other. In the wake of political decadence came economic exhaustion. Georgia could now ill afford to maintain her institutions abroad, or send pilgrims and monks. The number of Georgians in the Monastery of the Cross constantly decreased, and their place was taken by members of other communities. Already by the end of the fifteenth, but especially in the course of the sixteenth century, there were Greeks, Armenians, Jacobites and Nestorians among the occupants of its four hundred cells. There was even, according to Prince Radziwill (1582), an altar in the church where the Latins were permitted to celebrate once a year. In the meantime, new economic and fiscal conditions had evolved in Jerusalem. The Georgians found themselves unable to pay the greatly increased taxes and the exorbitant bribes claimed by Turkish officials. They became involved in constantly growing debts, and their monasteries and other properties were passing into the hands of other communities. By the middle of the seventeenth century, they lost their hold on Mt Golgotha and retired to the Monastery of the Cross, their only remaining possession. At that time, a last attempt was made to bolster up their tottering position in the Holy Land. In 1643, Archimandrite Nicephoros, a son of Prince Oman Tcholakashvili, arrived in Palestine, and with the financial help of King Leo II Dadiani, repaired the Monastery, reorganized its finances and redecorated the Church. Nicephoros, a man of high education and many talents, had the semblances of personages connected with the history of the Monastery portrayed on the walls and pillars of the church. Among the portraits were those of Mirian, Gorgasal, Prokhoré and Rustaveli.

Towards the end of the seventeenth century, however, the financial situation of the old institution became hopeless; and—lest it fall into the hands of the Turks or of a non-Orthodox community—Patriarch Dositheos paid up the debts and taxes and took over the Monastery together with a number of other Georgian possessions. Since then it has remained the property of the Greek Orthodox Church of Jerusalem.

The Georgian nation did not forget its ties with the Holy Land, and time and again distinguished pilgrims would visit Jerusalem, and especially the Monastery of the Cross. But at the beginning of the nine-

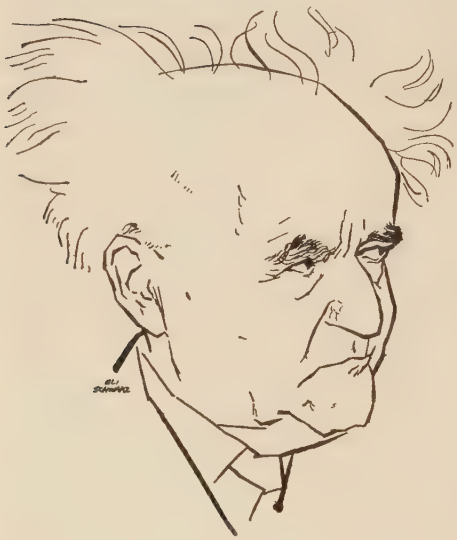
teenth century, Georgia became part of the Russian Empire and her Church lost its autocephaly. Later in the same century, it was suggested that the ancient monastery be surrendered to Russia; but the Church of Jerusalem needed it for its own purposes. In 1855, Patriarch Cyril established there a Theological School which was to have among its teachers and directors several distinguished scholars; these included Beniamin Ioannides and especially Chrysostomos Papadopoulos, who wrote, *inter alia,* a history of the Monastery. In 1908 it was closed; and in 1948, for fear that it might become a haunt of infiltrators and robbers, it was occupied by the Israel Defence Forces. In the meantime, new quarters have grown up around the Valley of the Cross, and the forbidding fortress-like Monastery will soon be surrounded by cheerful cottages and colourful gardens. Since there is no more need to guard the building, the authorities have recently restored it to the Greek Orthodox Patriarchate, and regular services have been resumed in its beautiful church. No decision concerning its future use has yet been made known; it is hoped, however, that the ancient Monastery of the Holy Cross, with its romantic memories, will be treated with love and veneration, as befits a monument of art and history.

SCIENCE AND ETHICS

THE CONTRIBUTION OF GREECE, INDIA AND ISRAEL

by DAVID BEN-GURION
Prime Minister of Israel

Christians in Israel and abroad may be interested in the historical and philosophical outlook of Prime Minister David Ben-Gurion. We therefore present here an address delivered by him on 9 March 1960, at Brandeis University, Waltham, Massachusetts, where he was awarded the honorary degree of Doctor of Laws. After a tribute to the memory of Justice Louis D. Brandeis, Mr. Ben-Gurion continued:



I am one of those who believe wholeheartedly in the prophecy of Isaiah: "I the Lord have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations" (42:6). That is not the only prophecy of his in which I believe. Isaiah said: "I will bring thy seed from the east, and gather thee from the west; I will say to the north: 'Give up', and to the south: 'Keep not back, bring My sons from far, and My daughters from the end of the earth' " (43: 5-6). And he also said: "And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many peoples shall go and say: 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths.' For out of Zion shall go forth the Law, and the word of the Lord from Jerusalem. And He shall judge between the nations, and

shall decide for many peoples; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (2:2–4). One of these prophecies has already begun to be realized in our days, and in the first decade of the resuscitation of the Jewish State in our ancient homeland we have brought in about a million Jews from over a hundred countries, from East and West, from the North and the South. And the vision of general disarmament has also been placed on the agenda of the United Nations Assembly in our day.

Every People is Chosen

The Jewish people is a small one, and today Israel numbers only a little more than fifteen percent of the Jews of the world, so that the claim that Israel in its Land might be a light to the Gentiles may be regarded as exaggerated and chauvinistic. To dispel this error from the minds of my listeners, I will say that I do not hold that we are a chosen people. Every people, to some extent, is a chosen people—in its own eyes, at any rate; and just as there are shadows in the life of every people, so we know that, in past as in present, light radiates from many peoples. "Are ye not as children of the Ethiopians unto me, O Children of Israel? saith the Lord. Have not I brought up Israel out of the Land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?" So spoke the prophet Amos. Every people has a share in the heritage of the human race, just as every man, without distinction of race, religion or birthplace, is equal in rights and duties, and of equal worth. The relations of men and of peoples must, therefore, be set firm upon equality of rights and duties.

But equality between men, which lies at the foundation of our political and social consciousness, stands in no contradiction to our wonderment at the greatness of Descartes, Newton, da Vinci, Rembrandt, Beethoven and Einstein. Similarly, recognition of the equality of peoples cannot lessen our admiration for those few exceptional peoples which have played a uniquely fructifying role in the annals of humanity.

Immortal Bequests

To this day no one has unravelled the riddle of the genius of those divinely blessed personalities, who by their mighty intellect have shed light on the mysteries of nature or enriched the human treasury with majestic creations of art and literature; nor to this day has the secret been ex-

plained of the special greatness of those few exceptional peoples which left their imprint on human culture. The Jewish people in days gone by was privileged to be one of those ancient peoples that bequeathed immortal values to human kind, and in large measure fashioned the pattern of many peoples in all parts of the earth. Three of these peoples are Israel, Greece and India.

In mentioning India I do not refer to the wisdom of the Brahmins. In the Upanishads, it is true, there may be found jewels of pantheistic metaphysics, but this wisdom was the possession of the few, and did not prevent the perpetuation of the caste system, which degraded millions of human beings to the level of the unclean, nor did it uproot the brutal custom of suttee, the burning of widows alive, which has its origin in the Atarva-Veda.

India's Great Contribution

India's great contribution was the teaching of Buddhism. The founder of this doctrine, Sidarta Gautama, one of the princes of Northern India, and known in the world as the Buddha, was in his lifetime a symbol of human nobility and moral purity, and without doubt was one of the ten greatest personalities in human history.

The Buddha rebelled against the Hindu caste tradition. In the Buddhist community—the Sanga—no caste discriminations are recognized. All men are equal. The Buddha recognized the equality and status of woman with man. The Buddha was indeed convinced of his great personal mission and of the significance of his teachings, but he did not put himself in the central position in the new teaching which he preached. When the Buddha was on the point of death, he saw his favourite disciple Aranda crying. He said to him: Do not cry, Aranda. You shall be a light unto yourself. You will have no need of me.

The Buddha rebelled against the Hindu tradition of sacrifice, which was the central feature of the Brahminist creed. He rejected the privileged position of the Brahminists. It is not privilege through heredity but the righteousness of a man himself which entitles one to the distinction of being a Brahmin or a higher man. That was the Buddha's teaching.

To preach this doctrine two thousand five hundred years ago in an Indian society dominated by Brahminism called for great spiritual courage, a revolutionary spirit and great creative capacity.

It is remarkable to think that his doctrine, which originated in India, has almost disappeared from the land of its birth, but has spread among

the peoples of the Far East: Ceylon, Thailand, Cambodia, Laos, Burma, China and Japan, and although there is in it much of the negation of the material world, and nirvana is its highest ideal, Buddhism overcame the influences of its pessimistic beginnings and preached love, kindness, and compassion to every living creature; nor, in the main, are its ethical imperatives different from our Ten Commandments. The Buddha was the educator of the peoples of the Far East which for some reason were not reached by the message of Judaism either in its original form or in its Christian and Moslem versions, and his teaching is still an educative and moral factor of tremendous force for hundreds of millions in the eastern expanses of Asia.

In the days of the Buddha, the leaders of Greek philosophy were active in Greece: Thales of Miletus and his disciples, Pythagoras, Heraclitus, Empedocles and Parmenides. From them and from their disciples, the West—and now the entire world—inherited their systematic philosophical and scientific research. It would unquestionably be a vast exaggeration to say that the conquests of science during the last three or four centuries are exclusively the legacy of classical Greece, and it may be said with some degree of truth that modern science was born out of revolt against the Greek scientific tradition. An example was Galileo's struggle with the followers of Aristotle in his day, and even previously we see an example of this in Copernicus' disproof of the Ptolemaic theory—Aristarchus of Samos, who is not mentioned in Copernicus' great work, already knew of the rotation of the earth on its axis and its revolution round the sun, but his teaching was not accepted in ancient Greece. It was left to Copernicus to renew this doctrine. It is impossible, however, to conceive the Renaissance in Italy and in other countries, which laid the foundation of modern science, without the rediscovery of ancient Greek literature, brought to Europe in the fifteenth century from declining Byzantium. And even today the works of the great ones of Greece, with Plato at their head, are a source of inspiration to the human spirit in its search to understand the order of nature and of the universe—and itself.

More and more, however, the accomplishments of science are becoming the estate of all peoples in all parts of the world. This is, perhaps, the most universal spiritual triumph of our era, and no second asset is so shared by all the peoples in our time as is science. In one sense contemporary science differs from what it was in the day of ancient Greece. For the thinkers of ancient Greece, intellectual contemplation, theory, was the principal thing, and few of them also occupied themselves with

praxis, with the practical side, with the integration of science into everyday life. Not so in these our days. Scientific research has become a central, permanent, daily factor in the lives of peoples. Economic activity, health, security—all these are now based on what science has achieved, and from day to day the vital significance of science in all branches of action shows a progressive increase. Pure science and everyday action are interlocked.

Science, however, with all its spiritual and material importance, by its very essence stands beyond good and evil. By its power we can explain the phenomena of Nature—and man is a part of Nature—but science is incapable of telling man what path he should choose in life. By means of science it is possible to bestow blessings on humanity: health, prosperity, and intellectual progress. By its power it is also feasible to bring about ruin and destruction, and to destroy civilized humanity. The tree of knowledge of good and evil does not blossom on the soil of science. Science strives to lay bare the secrets of Nature, but not to counsel man what he shall do.

There can, however, be no science without scientists, and the scientist is not just a thinking and contemplating machine, but a personality, carrying a lofty moral responsibility. The crisis discussed in our time is not a crisis of science.

Scientists Must Foster Moral Values

The scientist, therefore, will not be discharging his mission faithfully or be worthy of his task unless, while yet augmenting the capacity of science and enlarging the bounds of pure knowledge, he makes every effort to foster the moral values on which the relations between men and between peoples must rest. The tree of knowledge of good and evil must be planted in the soul of every man, and first of all in the souls of men of science, so that their creative activity may be a blessing to mankind.

The discovery of scientific truth is a goal in itself, but it is also a means to an exalted end: the advancement of man and of society, the dominion of man over Nature for the sake of his spiritual and moral elevation and the economic and social well-being of each people and of the entire human race. We must not separate the exploits of science, which are the achievements of the human intellect, from the values of ethics, that is to say, from the imperatives of the human conscience, the divine element in man. The secret of man's intelligence, which is capable of comprehending the structure of the cosmos and its host, has never yet been penetrated—and I do not know if it ever will be. Nor has anyone penetrated the secret of the

human conscience, which equips man to give up his life for values dearer to him than life itself. But both of them exist, and it is only through their inmost integration that there will flourish for man the great and glorious blessing that is hidden in each of them.

We shall be doing violence to the truth if we say that the greatness of ancient Greece was restricted to the realms of beauty and intellect alone. In the writings of Plato, Aristotle and Plotinus we find a profound aspiration for the good and the just. It would equally violate the truth to say that the greatness of ancient Israel was manifest only in the religious and ethical messages of its Prophets. The Books of the Bible are overflowing with sublime beauty and deep wisdom. Likewise, the teachings of the Buddha are not restricted to laying down a noble and redemptive way of life, but radiate profound and original philosophic thought. It is true, however, that the centre of gravity of Greek genius was in the realm of art and philosophy, as the centre of gravity of Buddhist teaching was fixed on freeing the individual from suffering and tribulations. With the Prophets of Israel the central theme was the supremacy of religious and moral consciousness.

The renascence of Israel in our day has not been merely political and material in character. Israel cannot endure without strength and power, but we still hold fast to the faith that has accompanied our people for thousands of years, faith in the supremacy of the spirit. Not the spirit opposed to matter and divorced from it—the duality of matter and spirit was foreign to the Jewish outlook in biblical times, as it is foreign to the science of our present. We believed and still believe in the supremacy of the spirit that pervades matter and rules it. On this faith is founded the historic mission and destiny of the State of Israel.

And the supremacy of the spirit implies not only the supremacy of science and intelligence, but also that of morality, of which the authentic and practical expression in our lives is halutziut, the quality of pioneering and personal dedication to man's mission in life. We have undertaken to do in our country something without parallel in history. We are receiving the fragments of a people scattered throughout the world, to rebuild the ruins of a small and poor country surrounded by enemies, and to establish a model society constructed upon a basis of liberty, equality, cooperation and love of our fellow-men. The great Book, or, more correctly the collection of great Books, that has given us the prerogative to be known, in honour, as "the People of the Book," was created at a time when our people lived on its own soil and was sovereign in its own right. Though

it was a small and poor people, small in numbers and poor in military strength and in extent of territory, yet from that day to this it fell in no wise behind any nation in its creativity and it gave to itself and the world Books of highest spiritual values, of majestic and enduring expression of poetry and thought, of morality and religion.

Torn from Homeland and Independence

When we went into exile we continued to live, in our hearts and our minds, within the bounds of this biblical heritage; but we did not continue to create anew, save for multiplying the making of interpretations and interpretations of interpretations, explanations and explanations of explanations, about our precious writings. Our spiritual lives, like our material lives, were impoverished and shrivelled. And if, at the commencement of the modern Renaissance period in the seventeenth century, a great eagle —Baruch Spinoza—rose from our midst and in his lofty thought ascended to the skies, he was cast out of our nest, and shed his light on others, inditing his profound words in a foreign tongue. This was not because our creative power was atrophied—had that been so, it is doubtful if we could have maintained our identity under those terrible conditions—but because we had been torn from the roots of the people's vitality: from homeland and independence.

The new period that began with the renewal of the upbuilding of our Homeland eighty years ago, and of our independence during recent years, opened up a new chapter not only in respect to our status in the world, but also in regard to our spiritual creativity. True, for the first phase of the third restoration of our independence—and that phase will last for many, many years—we shall, as up to now indeed, be constrained to invest the better part of our energy and our spiritual and physical forces in Israel in fortifying our security, developing the country, building up its economy, absorbing its immigrants, and laying safe foundations of a free and independent nation, sovereign in its own right. Our independence is still in danger; we are still beleaguered; we still face vital problems in regard to immigrant absorption; our deserts still await redemption. Our primary endeavour therefore must lie in the security, political and economic spheres. These efforts, however, will not succeed unless sustained by a great spiritual dedication.

Tenacious Spirit of Our Youth

One of the marvels of our generation has been the victory of the Israel Defence Forces; but it was not by its weapons or its numbers that the young Israel army withstood the onslaughts of the enemy hosts. Its secret was the high moral quality of our youth. The upbuilding of the country, too, the hundreds of villages that sprang up as if overnight in every corner of the land, the discovery of water in a desert left arid and barren since the dawn of Creation, the hundreds of thousands of immigrants assembled in the Homeland within a brief space—all these things were not done by means of technology and finance alone. A decisive fact was also the power of that same tenacious spirit that inspires our people. The driving force was the Messianic vision that had preserved them from the moment they went into exile, over two thousand five hundred years ago. Had it not been for that spirit they would not have clung to their Jewishness, they would never have returned to Israel.

All-embracing Unity of Existence

What is the nature of the spirit we need? First of all, the conquests of science. Our work in Israel is perhaps unique in the internal and external difficulties it faces. Our constructive work will fail unless we know how to mobilize all the achievements of science to the aid of our economy, our education and our security. We dare not be content with what has been achieved so far; we must reinforce our intellectual capacity for the sake of new, additional scientific attainments which will help us to overcome the obstacles, to augment and improve the quality and productivity of our work, to build and defend ourselves with the most perfected means. The value of science, however, lies not only in its practical uses, but in enhancing the distinctive qualities of man and enriching his spirit. We are few, and few we will remain; our country is small and small it will always be, though I hope we shall succeed in expanding its economic capacity. The sole greatness which awaits us, one inherent in our character, is greatness of spirit. Science, knowledge of the world and all therein, discovery of the secrets of Nature and of existence—through these we shall rise ever higher. There is no limit to the capacity of man to penetrate the secrets of Nature and the universe. We have never accepted the discredited theory that the world is composed of blind and crude matter, just as we have never accepted the fallacious opinion that everything we see, feel and hear is only the disembodied creation of the imagination and spirit. All the great men of Israel, in days gone by and in our own

times, whether through religious intuition or scientific comprehension, have always recognized the all-embracing unity of existence, the one-ness of matter and mind. Man is part of the marvel of existence, which in all its unity has many manifestations, both material and spiritual; and man, as an organic part of this complex existence, which is both material and spiritual, both natural and divine, has the gift of seeing and observing, of understanding and comprehending the nature of the universe. Man has two means of probing the secret of being: internal and external contemplation. There is no end or bound to man's intellectual capacity, and the peaks to which science has climbed in our day are only the first rungs in a ladder that is set on earth but its top reaches to the sky. Man in Israel is inferior in his qualities and capacity to no man in the world, and nothing will be denied him in the kingdom of science, if he makes the deliberate effort and boldly and unremittingly presses on upwards.

Science Needs Moral Direction

Science in isolation, however, cannot suffice; it needs *moral* force to direct it. The second spiritual imperative, therefore, is the great and eternal *ethical* values of Judaism. Not only we, but other ancient peoples as well, have at different epochs given voice to great and sublime moral truths. But I doubt if there was ever anyone who succeeded in doing so with a mightier vigour or with a purer and holier passion than did the Prophets of Israel. The idea that man was created in the image of God, and that all men are children of God and therefore brothers, the precept "And thou shalt love thy neighbour as thyself", our prophets' vision of peace and justice—in no ancient or modern literature is there anything to excel or even equal them. And our prophets found and demanded justice not only in the life of man, but in the whole world, in the entire cosmos. Isaiah, one of the greatest of our prophets, envisions justice and peace as imprinted upon the heavens above and on the earth beneath. He says: "Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together" (45:8). And when the Psalmist seeks in one short verse to catalogue supreme moral values, he says: "Mercy and truth are met together; righteousness and peace have kissed each other". And he adds: "Truth shall spring out from the earth, and righteousness shall look down from heaven" (85:10–11). The moral content, in the words of our prophets, is inherent not only in man but in the

whole of Nature: the skies pour down righteousness, truth springs out from the earth.

Only by pursuing the goals of prophetic ethics is it possible to direct the tremendous and fructifying power of science so that it may be a blessing to peoples and to men. Science unguided by moral values could be dangerous.

Morality Must be Practised

Morality itself, however, can be beneficial on one condition alone: not if it is preached to others, not if it is elegantly expounded, but if it is observed not just in theory but in practice also, if it is attended by pioneering that fulfils. The moral values are transformed into a creative revolutionary force that repairs the imperfections of the world and enhances the life of man only through the experience of personal pioneering and fulfilment. We have learned this truth through the experience of the pioneering forces which were at work from the beginning of our settlement eighty years ago until our own days.

The ancient Chinese sage called Kung-Tze (Confucius), who lived in the days of Jeremiah and remained the teacher of the Chinese people for two thousand five hundred years, condensed the whole doctrine of pioneering into one short and incisive saying. One of his disciples asked him: "Master, who is the higher man?" Kung-Tze answered: "The higher man is he who first carries out himself what he demands of others, and then demands of others only what he does himself." The three generations of pioneers who rebuilt our country and established the State of Israel did not preach the return to Zion—they fulfilled it.

The Will to Pioneer Action

The longing and yearning for a Jewish State were alive in the Jewish people all the years and generations since our Second Temple was destroyed. What produced the miracle in our day, what converted the prayer, the yearning and the longing of the heart into the reality of national independence? It was the will to pioneer action that was awakened in the hearts of the lonely few, who set forth eighty years ago from behind the walls of the Old City of Jerusalem and from the distant exile of Hungary. They came together to establish the first Jewish village of our time. They were followed by scores and then by hundreds, and then by thousands and hundreds of thousands. It was they who made the miracle.

It is only pioneering which fulfils that lends force to the moral values to

which we adhere. Without pioneering, without personal fulfilment, the values are emptied of their content and are turned into verbiage which becomes deceptive and hurtful.

The establishment of the third State of Israel in our time has opened a new era. At its establishment, the State comprised six hundred and fifty thousand Jews. It still comprises less than two million Jews today. We have yet to consummate the process of rebuilding. The road ahead is long and hard. And while engaged in our national regeneration we must always remember the Messianic vision of redemption that preserved us for thousands of years. That vision foresaw complete redemption not only of the Jewish people, but of all humanity. For there can be no whole and lasting redemption of one people without the redemption of all nations. And we shall discharge the great and difficult task that is laid upon us only and solely if we are true to the great vision of the Latter Days which Israel's prophets saw and which will surely come to pass.

The vision will be realized in all its fullness if side by side with our practical efforts we also cling tightly to spiritual values: the achievements of science, the ethics of the prophets, and pioneering that fulfils.

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READERS of this journal often send enquiries regarding the availability of tourist facilities in connection with projected visits and pilgrimages. We therefore call attention to "A Tourist Companion to Israel", published by the Israel Government Tourist Corporation, 60 King George Avenue, Jerusalem.

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